

M 2274 Saturday and Sunday, July 14 and 15, 1973

Nishimura and Sunday Barn Lunch

Mr. Nyland:

I want to say something tonight about us as a Group. We do that once in a while, as you know. Sometimes talking about responsibilities, sometimes talking about law and order, certain rules, certain things that we have to remember. We have now Wednesday; last Wednesday was alright; still it wasn't right as yet, not the way I see the possibilities of such a group. What is lacking? In my opinion, talking about Work. You see, I all the time emphasize the necessity of remembering Work on oneself, trying to remember or to talk about Gurdjieff, ideas that we are interested in, supposedly, or in any event the reason why we are together as a group, why we have a Barn and all the different things that we are attending to. Don't let it be forgotten: I don't mind what other interests you have. We talk about subjectivity and the difficulty of loosening oneself up from such subjectivity as it were in preparation for the freedom from your body. It is a bondage and, because of that, breaking that bondage is difficult. One has to learn to understand what is meant first by the bondage, secondly by the necessity of breaking it, thirdly by that what can be expected. For that reason, I keep on hammering at time and time again about Work on oneself to try to understand what is the meaning of seeing what one is as bound, and to arrive at the possibility of consciousness and conscience, by means of honest Work. Too serious to have a frown on your face all the time, but by applying what we try to find out about a certain way of thinking which we call Awareness regarding our subjective world, in which we at the present time have a belief, and to put next to it the possibility of something existing which we connect with one's inner life and a spiritual development, and there are certain rules which are prescribed in order to reach that kind of a state so that it is not solely dependent on the Wish or even a form of imagination, or in trying to attempt to live in a spiritual world, when we still are bound to this earth by our subjectivity. So when we talk on a Wednesday about the different difficulties we are involved in, suffering some-

times, sometimes not understanding why we are the way we are, why we then in describing our condition of not being really free as yet but wishing it, seeing how we are ourselves with our tendencies and the traits and characteristics which do bind one, the kind of manifestations which you are familiar with, the impossibility sometimes of having an inner life appear so that then even if we have a manifestation, that something else can appear as it were mixed with it and gradually perhaps could separate from it, that then we are confronted with our ordinary life and the possibility of describing of what it is that it does to us and what is then preventing us from being what we really should be. That I say is a very difficult situation, because we simply say we are very unconscious, we are, as we say, asleep, and not even daydreams will help us to understand more of what is needed. We have our feet on the ground, our heart is halfway between feet and head; with head and brain we can imagine, do imagine, things. We start by imagining something existing which we call the creation of an 'I' giving it at that time when we wish to create it, the properties of something that belongs to a life not of this earth but of a spiritual value, with which you are partly familiar and partly not familiar enough, in order to have that kind of spiritual life predominate. And we live sometimes in that imaginary world when we say that 'I' ought to have properties of being able to record for us what we really are and in that way reach the truth for ourselves, basing it on the idea that if the truth actually can be understood by us, that then we will be free. We say that in different ways when we talk about 'I' observing us, and then in the acceptance of that what we are, that that what is now bothering us as description of ourselves or as particular like or dislike which we do have, and many thoughts which are associative and create a great many difficulties because of such associations, that then we try to find out if it is possible for us poor human beings who are, as we say, asleep, during the day, to wake up to the fact of our own existence, and without description, being what it ought to be as if we would be in heaven, simply to accept the conditions of our life on earth.

as it is and particularly the way we are as we are. Therefore, when we talk on a Wednesday about ourselves and about what we go through and the difficulties we have, there is from our standpoint one medicine which can be helpful. That medicine is the ability to be able to accept oneself as one is by means of what we call a functioning of the brain which then is, you might say, crystallized, or perhaps conceived in the form of an 'I', which 'I' has no form but only is a concentration of life force for which we provide the opportunity of existence. And without going into detail about that kind of description, we try to live in accordance with the presence of that what is life which is not bound, that is life which is not bound like our life is bound, but believing in the existence of such life being eternal, that then a certain direction can be reached by which this life as force starts to influence us, in our state. If that state is an unconscious one, the presence of life which is free can because of its superior quality of that freedom, affect us and gradually change our unconscious condition, in a conscious one. It is a long process because we are bound, and a great deal more bound than we know about, and we don't know ourselves sufficiently to know exactly where we are bound, and that constantly in any kind of a behavior ~~form~~^{form} on the part of our body, or that what is an activity of the feeling or an activity of the mind as it functions at the present time, in one's unconscious state, that all that means a bondage of subjectivity of a human being living on this earth. And aside from the fact that perhaps this human creature has a very definite aim, and that he was born here for a certain purpose, and because of being born here he has to live in an unconscious state, and believing that conscious - unconscious state is really a real state, he has a great deal of difficulty in accepting that there might be something else like an inner life which should be developed, and then if it could be developed, would assist that what is the sleeping condition of our subjectivity to be wakened up to the fact that life exists and that we, as subjective such, could accept the freedom of that life. The difficulty is sometimes our mind, and sometimes our feelings, and in many cases it is the construction of the behavior form on the part of the physical body. So that that what we behave like as human

beings, binds us already by the expression which we usually have, also in the sense of being very joyful or very great suffering and having tears in our eyes. I think it is necessary to keep this simply in mind that we are constantly under such influences, and you can call it that we believe in it and that we shouldn't, or that we should create an 'I' which isn't, or that this 'I' should function and give us information about ourselves whichever way you want to describe it, there is always work involved. Because it is not going to be given on a golden platter by just assuming that we are free. We are not, and our whole bringing-up and the fact that we exist on this earth and that the atmosphere of this earth as we explain it sometimes on a cosmic scale is definitely ~~not~~ ^{under} the influence of the state of 'Fa', where it is extremely difficult so that that what we now consider our state is seen from the standpoint of kundabuffer and the consequences still existing as something that is topsy-turvy and completely upside-down. But before we come to the realization that it actually is so, and that we can believe not only in the sanctity of our inner life, but that it actually has a ~~say~~ and that it can speak to us, that is a big step and that step is one and a half note, ^{it is} not easily understood, not even as a result of the Law of Seven. It is understood only as a combination of two triads, which are the laws of three, and connected by that difficult bridge that has to be overcome, ^{or} on which we should walk, and where then it is necessary to create very special conditions in order to understand what it is that we are involved in, and how we can go from one triad into the other. The first triad, when we understand ~~it~~, each other, and ourselves - because the law of three is not that easily understood as do re mi - the fact of our unconscious state, our state of waking-sleeping. The second triad, the sol las si, is the indication of the potentiality actualized in the sense of consciousness, also in accordance with the law of three. So that, out of the Law of Seven, we first try to determine why it is made up of two triads, and why there is this connection of the Fa bridge which I say is one and a half. Now we say many times that it ~~is~~ necessary to have a shock in that particular

place. And of course it's obvious because the difficulties that it is always impossible for one by oneself to go over from one triad into the other. And that for that we have to have an influence affecting one. Such an influence can come from prayer; it can come from the influence of anything that is of a higher value than we are, provided we are open to that kind of influence. In most cases, we are not, and if we are, even then we don't know what to do with it, because we are encumbered in our first triad with a great deal of our unconscious ideas. And it is not that easy to disroot them or to uproot them or to take them away. The real possibility for a man is not to listen to conditions of how heaven is or what the spiritual world looks like. Even if one can have experience of the existence of a spiritual world, one constantly comes back down to earth to have to translate that what one knows into a terminology which one can use. Because the words from heaven cannot be used on this earth, unless they are translated in the language we happen to know. And that language is still dependent on our ordinary mind. And therefore we have a great difficulty in describing what is work on oneself, because there is the possibility of an objective knowledge existing which should tell us the truth, and the truth has to be taken in by ourselves in a certain place which is susceptible and which you might say is tender enough to be open to that kind of an influence. If we try to understand the octave, we many times say that the bridge Fa is affected by the si-do of the same octave. The si-do is a question of one's inner life, in which there is a possibility of leaving this earth, and going over into a spiritual state, a state in which spirit and souls can exist. So that then a description of that what might take place at the time of our physical death or sometimes at the times we say that we become free from ourselves; that then, that kind of a description of the si-do, not as yet indicative of the do itself, only meaning by that a certain preparation which is necessary for the understanding of what should take place at Fa. The consideration of the condition of si-do is a question of one's inner life; it's a question where the freedom of one's inner life also has to be recognized in a

certain point which we call the central point of our own existence, where life is unspoiled and where life is free from all dimensions, time as well as space; where it is and is and exists as an Amness. We simply call that Magnetic Center. And the si-do, wanting to think and consider, to ponder about it, is given within that si-do possibility, the wish to attract to that what is needed for ^{further} understanding, the realization of the condition of one's Magnetic Center within. That's why it's called Magnetic; and it's a center because it becomes the benter of one's ordinary observation process. In order to acquire because of that possibility existing within each man, that it then will give a certain impetus to a wish for oneself to overbridge the Fa and particularly the difficulties of unconsciousness trying to see if, by certain means, that unconscious condition could become conscious. There are three different things in the little triad of the unconsciousness. They are all represent a personality, one in the form of the mind, the other in the form of a feeling, and the third in the form of the physical body. Do, re, and mi. Mi is the state, mostly emotional, in which the other two, do and re, have given the freedom for mi to exist. In an emotional state as a wish, seeing the bridge, wishing to overcome it, and then being reinforced by the ability of do to let itself go in freedom of the physical body, and by re giving the information that is necessary to become, to be a guide in order to stay at ^{mi}, that mi is the place from where the bridge will be crossed or started to be crossed, that mi is then affected by the concentration of effort in understanding si-do as bondage. And going over from the si to do, means that I see the freedom to which I am entitled and by which all kind of forms of esoteric knowledge tell me what will be in store for me. But I'm not living in the si-do as yet, because a long preparation of consciousness, conscience, and will is necessary for the sol-la-si. And before I can get across the Fa, and before I can start in the further development ^{ment} of the sol-la-si, I will have to make an attempt to get across Fa first, wishing all the time to reach si-do, and being patient about going through the possibility of a development of the sol-la-si triad. That is all.

that is really required, this constancy of wish for freedom, knowing that one is not free. And the only way by which we call objectivity is introduced is by the fact that although I wish freedom, I realize I am bound, and I accept that fact. That is the truth we talk about. That is the truth that will set us free, to be influenced at the state of Fa to be able to go across it, and to change our ordinary unconscious condition of ~~a little~~ mind and a little feeling and a body into an individuality which then, in accordance with our definitions, consists of an awareness of the mind functioning in an objective sense, a relationship of an emotional kind which allows one to have contact with higher levels of being, and a will on the part of the individuality to be able to consummate ^{the} do in the final act of freedom. You see, what is necessary is first an understanding of these kind of ideas and concepts, so that then gradually one knows what one is doing, why one is doing it, and why one wishes to Work. And now I come down to earth, and I look at this group, and I say you do not read, you do not think enough about Work, you do not have that Work at the proper place in you. And I would start by doing something quite fundamental, because we have been talking about a school, and the idea of a school is still in my mind. We will expand it now, to make this a kind of a school in which the different people who do come are willing to study, willing to find out what ^{is} the meaning of Gurdjieff, willing to read All and Everything, ~~and~~ as an absolute necessity, wanting to come to a Wednesday evening, and asking questions like: "I am this and that and I experience such and such things; now what can I do regarding Work to help me out of that situation?" Those are the questions I would like you to ask on a Wednesday, and when you don't ask them, I will ask Robert to stop you, to say "What has that to do with Work on yourself?" Now it will show up that you don't Work, ~~and~~ and that you don't know what to do, and you haven't studied enough, so I will make it a little more difficult. I'm going to ask ten people to take - to give them a task, to contact ten others who are new, just coming, who happen to come visit here on a Saturday or Sunday, not knowing what it is all about, not even wishing to find out but just coming for a little

physical work, I will ask such ten people to ~~com~~ examine - we are at school, you know - what such new people know about Work, what they do regarding reading All and Everything, to insist that they read; if necessary, to report back that they have read. I will ask these ten people to become little schoolmasters, who have to find out among the different people, what is this quality that we allow at the Barn. It is not for the sake of getting your physical labor, or to help with a little bit of a project. In the last, and last resort, I have no interest whatsoever in building anything^{by} unless it^{itself} can be done by people who try to become conscious and are interested in what we talk about which is a method of Gurdjieff, where we talk about objectivity and the possibility of waking up, even while you work physically, or at least that you try to prepare within yourself that what is potential for the possibility of becoming actualized, as for instance, your feeling, to become an emotional body which we call Kestdjanian, for your mind to be able to understand consciousness and gradually becoming a Soul. I know what I'm talking about, because I don't want this so-and-so here and there, not knowing who is coming and ~~where~~ they are coming from and what for, than just sending me sometimes a little note and of course not knowing them inquiring a little bit of what they are doing and then of course I am not the one to tell you not to come. So of course we open this Barn for you. But when you are here, we require attendance of the right kind. Sometimes even you just happen to come without advising anybody, sometimes the office forgets to tell, sometimes the person who is in charge of, you might say, of looking at different people, he has not always the time, sometimes he forgets, sometimes he's not even advised. All such things have to be straightened out, and we will do that gradually, even at the expense of being called a little bit ~~too~~ much organization. You must understand what I have in mind. We got here with an idea that Gurdjieff ~~has~~ existed for us, that we should derive benefit from learning about Gurdjieff, and that the sole purpose of being here is to apply that what we learn to understand as far as Work on oneself is concerned, and that we are very fundamentally interested in anyone reading All and Everything, and that one should read it three times at least in accordance

with you might call it instructions or suggestions by Gurdjieff himself. With other words, I want to make Gurdjieff alive in this group, I want you to feel the presence of this Gurdjieff, this man about whom you don't know a damn thing, really; to find out what is the meaning of it so that he speaks to you, so that you can learn to understand him, and as a result that this group has a certain level. I said before, I'm not interested in quantity; that can go to the devil. But quality will go to heaven. I'm very serious about this question. I would like to see that this Group actually represents a level of an attempt for consciousness and conscience. For that reason, I talk many times about your ordinary daily existence, in which you already should learn a little bit about what is meant even by having a little bit of a conscience, even if that conscience may be more or less worldly tinted. Certainly, it has to have ethical qualities. When I talk about caring for each other, when I talk about helping each other, being concerned not to eat the cheese off of someone else's sandwich, but to actually be communicative and to help, and therefore I ask these ten people which I will try to select, to see if they can help to bring the level of this group up to a certain - well, let's call it, par - it would be par for a conscious and conscientious living. It will be below par as long as ^{they} we're still striving towards it, and we'll simply have to accept whatever there is. But it has to be positive. I have to count on your attention in that direction. I have to eliminate those who are negative about Work. Aside from the fact of Work is difficult, the admission that you wish, even if you cannot do it, simply means that you have to continue to have patience for wanting to find out. Because I have a little theory about ^{that} it. The interest that you do have in a variety of different things, sometimes a little religiously tinted, or that you want to go off somewhere, is simply because you do not wish to continue with Work on yourself. If you actually wanted to Work, you would find all the truth that is necessary for your further development, in understanding Gurdjieff, as if that what ^{he} he is saying comes from Tibet. There are many indications in All and Everything of the contact which Gurdjieff has had in his twenty years, for instance of searchin

with, on another world, with different people; he has to us every once in a while, not only hinted at it, he has described even three different people who are still in existence, he has many times hinted at the existence of many people with whom he was in contact. Anyone familiar with any kind of esoteric knowledge, anything that has been described in different kind of books here and there, will know what is meant by a certain hierarchy of that what exists, and If you don't know enough, also I would advise you to read a little bit more about it. But when we talk about the Group and the manitenance of this Group, I wish to talk only about your attention which you should pay to Gurdjieff. So that when someone is asked, of this Group, "What are you doing?" the first thing is, We study Gurdjieff. We read All and Everything. We are a group of students. We find in ordinary life not enough of an answer that is given by a variety of friends, father and mother, and all the differnt acquaintances and scholarships that you may have had. That you have come here to find out what is at the root of the theory of Gurdjieff when he talks about, in All and Everything, about objectivity, the wish to Work on oneself, the creation of 'I', the wish to become conscious and cⁿscientious, the wish to become a harmonious man. Let me explain a little bit what is a harmonious man. A harmonious man is a man in balalnce, a man who has all different kinds of forces in him, which are in equilibrium with each other; which at any one time can strike full chord or just a single note; in which the three centers of a man have been developed to a conscious state, in the fulfillment of that what is possible in any center to grow out into the form of what we call a body, in which the three bodies being equally developed up to their si-do, & can at a certain time, at will, be fused together and become one and form then a being, that is, a conscious² and conscientious being with a will. That is a harmonious man. It does not mean that that being continues to exist as being only. Many times I have compared processes of that kind with chemical processes, in which a new product is made out of raw materials, The raw materials which are used for this process of fusion that I am talking about are the three bodies. They have qualities of their own. They are familiar with conditions on earth. When they are fused, and there is

a description of that in All and Everything: Mirna, Spirna, and Okina, if you remember. When there is a talk also about Martfotai. They join and become one, and that unity does not have any longer the properties of the raw material. It is a property which them belongs to the functions of a being, which ~~then~~^{being} then in a conscious and conscientious state, has a will and lives in accordance with a higher level of being, where it belongs. But at any time, the harmonious man on earth can use any one of the three bodies for the purpose of behavior, of an understanding, or of a deep emotional feeling, belonging to such bodies; can behave like a man on earth, being subject to ordinary laws of this earth, but living in simplicity, being able at any one time to live in any one of the three bodies, still continuing with that what is given to him when necessary for the appearance in the form in a realm of unconsciousness, which is the atmosphere of the earth itself. That is a harmonious man, because the level of his being assures the harmony that is between the three bodies when they have become one. That is, the rate of vibrations have joined together, in one note represented by the being itself, or in a chord, as required by the functions of the three bodies, when that is necessary, or a single note, when only one body - one of the three - starts to manifest. The question came up on Wednesday, and I had wanted to talk then about what is really a harmonious man, because it's a tremendously far-away aim, but it is an indication of what Gurdjieff means by an aim for a man on this earth, and what is possible for him, and that then the description quite logically follows, of what a man at the present time is and how removed he is from the fulfillment of that aim. And also, the description of when a being in the real sense is reached, that that is the state of an individuality. When a being remains as an individuality and does not wish any further expression in any form of the three bodies, he becomes an individual. He does not return to this earth. He has fulfilled a certain task; he lives then in a cosmic conscious state. That what takes place, if you know the enneagram well enough, is at that last part of the sol-lasi of the emotional - of the intellectual body - which is his soul, has a dual purpose. It belongs to this

self-conscious world when man has grown up and has reached the full fulfillment of the three centers. And at the same time, it is already connected with the cosmic conscious state, which enables a man, with his name still attached, to perform certain functions in relation to God Almighty, as Almighty Father. It is the realization, the cosmic conscious state, where a man can go anywhere he wishes in this universe, to fulfill and to reach a state of objective morality indicated by the fourth and the fifth rule. That is an obligolian striving. That is an obligation for such an entity, I don't call him a man anymore, because when he is an individual, he ~~is~~ has lost the qualities of individuality, and of course also of personality. That you might say is an aim for each person when he wishes to work on this earth, to reach the state, if he possibly can when he lives on this earth, of the highest form possible for him, by the elimination of all the different things which are in the way and which we call unconscious obstacles. That is, the obstacles which are in an unconscious state, and which have to be rooted out, eliminated, they have to be destroyed. They will be destroyed by the presence of that what is of a higher quality, so that what is required is an openness and no prejudices, no preconceived notions, no descriptions of how it will be in heaven, no descriptions at all of how it will be in cosmic consciousness. Only indicating that at the end of the possibility of the development, at the end of that road, at the end of the first cycle of the enneagram, when nine is reached, the lights of Karatas begin to gleam and gradually become clearer. Karatas ~~will~~ belongs to the cosmic consciousness. That is where Beelzebub and Hassein and Ahoon are going. That is where, on this earth, having fulfilled their tasks, Gurdjieff is talking through Beelzebub, to tell All and Everything to his little Hassein, wanting to tell him, and at certain times telling him to keep his feet on the ground, not to be submerged by all these kind of what we then call slugs of humanity, and warning Hassein that at times it is necessary to remember Ahoon, which is the physical body, and at times asking the captain to ^{explain} ~~explain~~ a little bit about method and the captain representing common sense. And that that

what is described as method as different space travel is of course soul travel that we every once in a while talk about. But that it is necessary first to understand the ship Karnak before we get to the ship Occasion. And that in the beginning, when one started out, the systems were very difficult to understand and almost impossible to follow up on but because of Archangel Hariton, there were certain changes made, which made it at the present time very simple to adhere to certain things like creation of 'I', like an 'I' becoming aware, like the acceptance of oneself, like the introduction of impartiality, like the dismissal of time as a ~~dimension~~ dimension by the acceptance of a moment as infinity, that is, by simultaneity. By the understanding of such simultaneity which, of course, we don't understand because you do not understand as yet what is the telescoping of an octave. All of that is inherent, I am telling you, in Gurdjieff, that is in Purgatory chapter. That is in the discussion of the mountain paths, that is in the reason for war, that is psychologically understood in the chapter on France. These are the different things that are described as experiments with Gornahoor Harharkh, of trying to understand what is meant by floating, and losing oneself when you make a little mistake. Things of that kind, if you wish to understand what is really the makeup of the universe. Don't go too far in reading anything else that happens to be published. If you wish to work on yourself, you will understand Gurdjieff. If you don't work, you won't understand it and perhaps after a little while, you even might feel a little bored. Like sometimes you feel bored when you have to continue to do the first obligatory's, or that you listen to music you think you have already heard enough of and do not wish it to penetrate into you again. Many times I say that in the morning, every day, you should ~~take~~ look at your life as if it is new, as if you then again and again want to see what happens to you. I made, I gave a little task to the West Coast recently, of how they can early in the morning start this ^{work} ~~week~~. How long will it take them before they forget? How often will they be reminded what will happen during the morning? And I've asked every person of that group to read Purgatory and to report, every ~~person~~

without exception, and so I now say, without exception, everybody in this room, everybody who wants to come to the Barn, everybody who ~~wants~~ to work on Saturday and Sunday, has to read All and Everything. And don't leave it on the shelf.

It sounds very autocratic, doesn't it? But, you see, there are certain things that gradually come in, as forgetting what was an original aim, gradually it becomes a little diluted. There are several activities that we are busy with which are diluted. I will not mention by name, but I will go after them because I think they need a little refreshing course. Something that really was the same as starting them and where we have now forgotten what really was that aim. I will try to help you to remind yourselves of that.

All right, Victor.

See, we talk sometimes about sharpening of tools. Activities are tools. And when they are in use, they get dull. And every once in a while we have to sharpen them. We have to remind you so that you can remember what we were doing in the beginning, when it was started and what was the aim, like several years ago, we had an aim with the Barn, like many times in old tapes if you happen to listen to them. It was a strict admission that that what we ought to do we didn't do as yet sufficiently and that time after time there have been meetings in which I had to remind you of the simplicity of Work, of the necessity of seeing why Work must exist for an unconscious person, why we are unconscious, why the descriptions of such unconscious activities in the form of feeling and mind and thinking, all the time could come to your notice and you should see constantly what you are in reality, that what we call our reality of this matter upon earth, this body existing. Don't forget this body exists, in that sense. It is a form of your belief of course; it's a form of that kind of reality, belonging to the level of the earth, belonging to that particular state in which this earth happens to be in regard to the other possibilities of the cosmic scale. There are differences in density, all the time, all the way, because even on earth there are differences in forms of life, or forms in which life exists. In forms which happen to be here on this earth, with us, it

We were born to this earth, and where we every once in a while return to, in order to remind us what it was for that freedom of life, and then waking up, not knowing what to do with it, and only having very good feelings, and a beautiful thought. And again I say, I am not denying that, but I say it is of no practical value. Gurdjieff was a pragmatist. He was a religious man. He was a good psychologist. He was honest. He worked; for me, of course; he was conscious. He was also conscientious. He was also a human being. He also could enter into this earth as a human being and behave like one, by utilizing his body, at the same time taking care of himself as well as he could. I have never inquired of Gurdjieff, ~~if~~ ^{if} he ever travelled, had his soul travelled during the night in his dreams. I do not know. ~~I~~ ^{B.t} assuming that that what he is writing in All and Everything, when one reaches a little more understanding, ~~the~~ and get across the difficulties which are always in the way in any kind of a serious task, that gradually certain things ~~become~~ become obvious, and that there is in reality then something written between the lines and which are notwithstanding the long sentences, still contain information which is not expressed by words. That's why I talk about the psychological value of the chapter in France. That is why there is a discussion of the mountain paths., because that is all esoteric knowledge. That is why there is hope as far as the chapter From the Author is concerned. But don't forget there is a Preface and a Warning. ~~that~~ ^{Something} is necessary to be given up, and that something will take place in the taste of one as an unconscious being. That you will lose certain things to which you are now attached, and that they have to be given up because when you wish to become impartial, it is rather difficult to give up even those things which are ~~essential~~ ^{essential} and constitute at the present time your own form of belief of your existence, as it is now. As a substitute for that, the quality of an inner life with full-grown necessities of ~~that~~ let's call them organs of sense, about which Gurdjieff talks, indicating too that the most important ones, because they are the means by which a Kesdjanian and a Soul body can be formed, will be formed in time, if you wish to continue to work on yourself. If you do not lose your patience, if you want to consider

yourself as unknowing, and finding out by adventure what it is to acquire a knowledge which can give you the understanding. That is what I hope for and that is what I constantly talk about. That is what I wish that Barn to be. That is why I want ~~more~~ more and more responsibilites to be accepted by different people at different levels of their activities, at different levels of their responsibilities, also within the Barn, in the office, or wherever it may be regarding relationships with other groups, regarding the groups in which you can talk and ask questions, and discuss different things - all of that is open. The library, when it once will be in existence, can be for your reading. For the time being, the Barn is not as yet quiet; we will make it quiet, we will move the different activities. It takes a little longer, you must understand that, ~~it takes a certain~~ there are certain practical things to be considered, there are also certain let's say stages of being clever as far as the possibilities are concerned regarding the outside world. But don't lose your patience, and don't lose your courage. We have plans enough; there is enough clarity of what we can do. Why do I ask you? Because you're still too goddamned much dependent on me. That's why I ask you. You still will fall apart if I leave. There will be bickering, there will be constant disagreement. You have to learn to work, ^{To} agree on work, on the necessity of understanding each other. A willingness to help each other. A willingness to go out of your way to care and to belong; I say, belong; that this group ~~has to exist~~, even if you dislike each other once in a while, heartily, so that you have a hell of a time getting along ~~with~~ each other, or with some people. That there is still too much of a schism, too much division, too much wish on your own part to be selfish. It cannot be in this kind of a group. I'm telling you. It will fall apart like sand after I die, and I will not be able to help you, even if I come down to earth. I will see it. I can perhaps at such a time pray, because maybe I'm a little closer to infinity. But I would like to see what you - you - all of you can do among yourselves when you are serious and honest, if you honestly want to find out what you are. If you want honestly to fight against certain tendencies which exist and you have to learn to overcome, if you believe in the

possibility of growth and becoming a conscious and a conscientious man. As a man, I said many times, not as an angel, not as a yogi or a saint or a fakir; as a real man if possible walking on this earth. That is the aim to strive towards. I am one of them. I'm still striving - of course I am. I am not anything, sometimes that you believe in. I'm just - I've said it several times - an ordinary human being with a hell of a difficulty at times. To fight against tendencies which are in me, and which astrologically even can be explained, nevertheless come to the foreground, and I still fight trying to understand them to the best of my knowledge, to the best of my prayers, to the best of my wish for understanding in honesty, even if at times I cannot always manifest them, and then I do chastise myself. Try to understand that, that we are all in that kind of a boat. I am not a voice from above. I'm just an ordinary human being who happens to have heard about Gurdjieff, and who loves Gurdjieff, because he stood for something that is very much worthwhile, and much more worthwhile than all my knowledge of science and philosophy, of which there was a great deal, because my mind was clever enough, and I've read a hell of a lot of books, and I've sat down and studied and studied. And Gurdjieff touched me in a certain place which I won't forget, because it was very close to where my soul would wish to live, and where I could start from, and when that was touched, it was enough, because from that moment on, I loved him. And when one really loves, one always loves. It does not turn into hate, even if we say it every once in a while. That happens to be just a little bit of an outward form of behavior, in which too much energy happens to be superficial, so that after a couple of days of thought, one comes to oneself and says, "No, how stupid I was even to have said it. Deep down, I know what exists." When the love of God exists, God will never leave you. And that once is understood in any form of life, in any place in the universe, you belong to the totality of all being, and ultimately, there will be a fusion with that what exists everywhere and always. And that that then in such union of fusion will have the blessing of the Lord. I wish you could make out of this group something really worthwhile, and not so

dramatic to think that God, Whoever He is, would come to the Barn. I say it once in a while, that He can come within, within oneself, as you are sitting in the Holyc of the Holiest for yourself; I said it the other day; again and agian, studying your own life, the book which is open at different pages, going over again and again what has happened in the past, in order to make it one with the present, to become less and less attached to it, so that in the detachment, it fuses with the present. So that then the particular aim of oneself, realizing what one is at the present time, understanding ~~is~~, oneself fully, that then the future also becomes one with the present. That's the purpose of sitting in the Holyc of the Holiest about which there is nothing more holy, that which then just exists in bliss, about which there is no further negativity. That what exists by itself without needing any negativity to sustain it. That what is, is then forever and forever. That is the aim of a man when he understands his life in his wish to become God.

Drink to Gurdjieff.

So, good night; have a good Sunday tomorrow.

Sunday Lunch:

So now, a little more discussion in continuation of last night. I think last night was enough. I hope you got something out of it for yourself and that we have a little different idea or that you are reminded a little oftener, at least for today, and I hope for at least a week, and by that time I can remind you again. It takes a long time before you wake up sufficiently to have something that stays with you; therefore, in the beginning, it's always necessary to create 'I' because after the Wish is gone, 'I' disappears. Not that you know it until you find out that you have not an 'I' or that you have not been so-called Working. The reason why Gurdjieff advises to do this often, many many times, is that gradually a different state appears within oneself and particularly in one's inner life; where there is room for that kind of objectivity to get hold of you, and then gradually this inner life starts to develop and develops then its own organs, ~~organ~~ sense organ but inner sense organ;

then an 'I' will stay there, even in you might say, embryo, or at least with a wish to begin as it were to be wished to be called upon. When that is there, then a person's life is different. He doesn't have to take off too much time to tell him all the time that he has to work on himself. He knows there is that kind of reality within himself, and that kind of state when he is there, will accept his ordinary unconscious existence much and much better. The way one ~~state~~ starts to realize what is really needed is by looking at our ordinary unconscious existence and to see what ~~is~~ wrong with it, when we have set out in the beginning to do certain things in accordance with certain principles, and ~~that~~ that gradually you have lost either the interest, or it has gone too far away from the trunk. I say sometimes that when the branches extend quite a distance away from the trunk, that even different leaves which are next to each other may belong to a different kind of a branch. The only way by which the ~~leaves leaves~~ could meet again is to go back to the trunk itself. That's where the principles are, because the trunk is connected with the roots, and the root was the origin of any kind of a project; and it is necessary therefore, in contemplation or in whatever you ~~atn~~ want to call it, to go back to the origin of your thoughts and the origin of your feelings, regarding something that ~~is~~ an activity for you. And in that way, you meet each other in the trunk; that is, you are combined together in that particular part which ~~is~~ sometimes I have compared to the Barn. And then, being in the Barn and meeting each other there, you are ~~reminded~~ reminded that you are part of a branch and that you have a leaf to ~~attend~~ attend to. That is your life. Seeing then what takes place in ordinary life in an unconscious state, and the development of any kind of activity, you are then reminded of where is the root system from which you came, and why you ~~ever~~ originally wanted to work on yourself. For instance, I will be a little bit more specific. Take Movements. We have now six Movements classes. I would like one person to become responsible for the assignment of music and whoever conducts it so that that is a definite rule which can be put on the bulletin board so that everybody knows what

will be the situation for a week. So that there is a relationship between those who teach and those who play. We will gradually get a sufficient number of people together who can play for one hour for one Movement's class, so that at least we have six people who can play the music. It may be a little bit difficult in the beginning, but we will strive towards it, and I would like one person to be responsible for that kind of assignment. It will run smoother. People will then know what to do; they also will know who will be in another class in case of an emergency, that for instance they cannot make the first group, then they can take the second group on the same day. The question of the bakery: it has run down. It is not at all anymore what it started out with; and there are of course different reasons for it, I can accept them, and I know why this and that and that happens, it needs now new blood in the sense of a renewal of the blood that was there to see if it still has aliveness in it. If it has, so much the better. But we still want from the different people who want to profit by the bakery, information why it has run down and what is wrong with it. So that I've asked a few times for that kind of complaint so that I don't have to wait until by chance I hear about it, then perhaps we can do something. Help me to tell what is wrong. You must make complaints when you're honestly convinced that something is wrong.

4. We talked about the necessity of advising people, particularly that they should at least be interested enough to have a positive attitude towards reading All and Everything; and that I would ask certain people to go around and to talk with them. I call them a little schoolmasters. I would like to tell you what is the idea of that. They are not to be critical. They only want to find out information; they have no right to tell anybody that they cannot be here at the Barn. Because that is dependent on many other factors about which they perhaps don't know enough. I am only interested to see if those who are here have a positive attitude towards the Wish to Work, so that that is not forgotten and it actually should take the prime place in a person's mind and feelings. So when someone might approach you, all you have to do is to say quite simply: "I am interested in Work and

I will find out how to do it because that is why I came." I said last night: if someone asks you, what are you doing at the Barn, the answer should be: "I am a student of Gurdjieff". We are past the point where I wish to hide that we are interested in esoteric knowledge. That was all right in the beginning when in Warwick nobody knew us, and we were classified as a bunch of hippies. We are past that. We have shown more than enough that we are active and that we are not lazy. We ought ^{also} to show that we are quite stupid at times. That has to disappear, because there is no reason for the continuation of spending energy in any stupid manner. We ought to be above it. We still are too self-concerned, too much self-centered, not enough appreciation for each other; not enough of yet of a level of exchange. But as you know, we work toward that on a Wednesday evening. And again and again I want to emphasize the necessity of small group meetings, group discussions, lunches with people who you care for so that you can talk a little bit about your work, about the difficulties you have with different people, why it is that so and so as a type is not congenial to you, and what you should do about it instead of just criticizing him or her. I have told you the story about someone at the Priueré who was obnoxious, and the others ^{went} to Gurdjieff and asked: "Why don't you get rid of him?" And Gurdjieff said: "Certainly I can get rid of him. But I have to get another one." These are the difficulties that are in the way for us, as obstacles, the reason why we happen to be born on earth. I said last night, we are not born anywhere else; and that condition happens to be here. It is terrible. It is terrible that there is that, you can be sad about it, why that Kundabuffere exists, why the consequences still exist, what is it whatever Gurdjieff gives as a reason for it, that the mistake was made in the government of the universe. It may be true and it may not be true. The fact remains that I know that I am unconscious many many times during my ordinary life. My education has not helped me very much to wake up; so for that reason we become interested in seeing if it possible to wake up and particularly if a group like this can actually work together to become an established fact of a group interested in

esoteric knowledge who are living together for that kind of an aim without having the qualification of a big family with only brothers and sisters; that there are among us different people who are a little animostic and are not entirely friendly but at the same time are convinced that they have to overcome their difficulties. Read All and Everything a little bit if you want to know about what belongs to the different groups that did exist and Gurdjieff mentions them by name. Why so and so connected with a few others in order to find out if that what he found for himself existed also among his friends. The whole story of Ashiata Shiemash is very good as an indication of what could ~~the~~ take place so that sometimes whole civilizations at that time started to change and stayed on for some time. History doesn't know very much about it; maybe later on, it will be discovered on some kind of a tablet that was buried somewhere in the Tibetan mountains. We don't have to wait for that. You know well enough how unconscious all of us are, and how necessary it is to be reminded. And that is what I tried to do last night. I hope you can remember it. I hope that once in a while you may want to listen to that tape again; when you were there that you then imagined ~~that~~ you were there, seeing yourself there; but I say the main reason you will be reminded is to look around to see what is happening to you in your attitude towards others, or to see what the others are doing. And that at times you would wish that there was more of an example of consciousness and conscience around you so that then you could be reminded that at times you ought to beg for that kind of a state to exist where you can be helped; that at times you will have a prayer on your lips to wish that something could take place in your heart, if you are honest, if you are sincere, if you understand that you have to grow up, that you are not as yet where you ought to be, that it is a long distance away from being a conscious and conscientious harmonious man. Don't ever forget that the emphasis which Gurdjieff placed on the condition of man is that he is a man in the first place; because that we call a human being on this earth, and he talks about this earth. He talks about mankind; he talks about the characteristics everywhere on this earth, and the

and the difficulties which have existed for the occurrence or the practice of esoteric knowledge. And the distribution of that kind of a knowledge in such a way that it is adaptable to the condition of ourselves. And becoming then impartial criticism. I said something about impartiality last night. Impartiality makes the past present to you. Simultaneity - simultaneity makes the future a present to you. And in that present, you can live, when you live in a moment. So let's keep different things together that we have started out with, that we want to continue with, and to renew the principles which were involved in the beginning, and make it clear to ourselves that we have that kind of an aim regarding each other. I 'ill give you a task for fifteen minutes after we leave ~~this~~ lunch: You consider whoever you see at that time in a different light, wherever your eyes will go, and you see someone, knowing that person or not, you wish him or her to be a brother or sister in the sense I now mention it, a co-worker. You wish that person to wake up. You wish for him all the good wishes you can give in order for that person to grow up and to become what he could become. Maybe sometimes with a little ~~bit~~ bit of your help, and even the thoughts which you will send to that person may be of some help, if it is sufficiently concentrated and free from selfishness, on your own part. If for fifteen minutes different people of this group could really approach each other spiritually without saying a word but just feeling: "There goes one of us!" I hope to be affected by everyone who happens to see me. Then you can praise the Lord that at least this day has had a meaning.

To Gurdjieff.

So, Peter, will you play a little...

Transcribed: Joanne Manza